177
464 During the 1840's and '50's, and perhaps earlier, the Washo abandoned
489 trading or gathering trips much beyond the eastern limit of the oak trees in California. Several unpleasant encounters with white gold washers had made them feel that the entire area was extremely dangerous. However, the lure of Sacramento, where many desirable items of white manufacture, including guns, could be purchased, plus the possibility of work in the fields in post-goldrush California, caused them to begin the trans-Sierran trips again in the last quarter of the 19th century. By this time the railroads had crossed the mountains. Washo would gather near a rail station in Nevada until enough Indians to fill a boxcar were present. The railroad officials then would assign them to an empty car and take them into California, often switching the car onto a siding to serve as headquarters for the Indians. During their stay west of the Sierra, the Washo worked on farms for money and food. In addition, they picked wild crops, particularly berries, to sell to white householders. When they wished to return, the boxcar was included in an eastbound train and the Indians returned to Nevada. Despite appearances of modernity, arrangements such as this required far less readjustment of Washo life and personal outlook than the complete adoption of the horse and wagon would have.

233
177 Sheep herding plays an important part in the economy of eastern Nevada, but the Washo have been involved in this activity even less than in other livestock operations. I have no record of a Washo becoming a sheep herder, and, in fact, sheep are viewed as real competitors for natural plant foods, and the introduction of sheep into the area is viewed as a catastrophe. Most of the herds are owned by Basques, and a regular increment of Basque
[517] sheep herders is admitted to the United States to care for the animals. It is interesting to note that in the summer of 1959 the most popular motion picture in the Gardnerville theatre, and the one most enthusiastically viewed by Indians and whites, was an imaginative epic describing the progress of a Basque wagon train through Indian country.

177
231 The identification of the white man with his animals is suggested in
579 a late 19th century newspaper account of a young Washo who went on a
154 "rampage" after an altercation with a white man. Rather than threatening or attacking white people, the Washo killed several dairy cattle belonging to a white farmer.

177
231 The material presented in the previous pages is sparse, because the history of Washo response to the animal husbandry complex introduced by the white man has been negligible. The response of the Washo was minimal and included only the most superficial aspects of the complex such as learning to ride and drive horses and acquisition of the minimum skills needed to maintain the animals. Husbandry, in the sense of learning the skills and attitudes needed to raise and maintain livestock, never found a place in the Washo way of life.